

CHRISTIAN NEWS FROM ISRAEL

JERUSALEM



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JERUSALEM

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CHRONICLE OF EVENTS

ARMY RETURNS MONASTERY ON MOUNT CARMEL

On 1 June, the eastern wing of the Carmelite monastery in Haifa, which had been used by the military since 1940, was restored by the Israel Ministry for Defence to the Discalced Fathers of Mount Carmel. It may be recalled that this part of the monastery, which before World War II had been used as a seminary, was requisitioned by the British Army in 1940 and taken over by the Israel Defence Forces in 1948. From now on it will be used as a pilgrims' hostel.

With the exception of two buildings situated in military frontier zones in Jerusalem, and the Lighthouse of the Carmelite Fathers still used by the Israel Marine, all Catholic Church property requisitioned by the Army or taken over from the British during the War of Liberation, has by now been restored to its owners.

MGR. HAKIM'S VISIT *AD LIMINA*

On 8 June, His Exc. Mgr. Georges Hakim, Greek Catholic Archbishop of Galilee, left Israel for Rome to make his visit *ad limina*. He remained abroad for eight weeks touring Italy, France, Belgium and Portugal. On 16 June, he was received by His Holiness the Pope in private audience, and on that occasion submitted a memorandum on behalf of part of his flock which, in 1948, had been evacuated from the border village of Ikrit.

In an interview with an Israel journalist, the Archbishop said that His Holiness was keenly interested in the situation in this country, of which he was very well informed. "He evinced much sympathy with the Jewish people and especially with those who were at present in Israel. He recalled with pleasure that he had been able to help many Jews during World War II, while serving as Apostolic Delegate in Turkey. He also emphasized his good relations with Israel diplomats whom he meets occasionally."

Naturally, His Holiness also had at heart the interests of all Catholic groups residing in Israel; he regarded the problem of the reintegration of

the Catholics of the villages of Bar-'am and Ikrit as "one of those problems which are still outstanding." But he was happy to hear the Archbishop's report on his "excellent relations with the Ministry for Religious Affairs" and on the settlement of questions relating to the property of his Church in Israel.

LATIN PATRIARCH'S VISIT *AD LIMINA*

On 9 June, His Beatitude Mgr. Alberto Gori, Latin Patriarch of Jerusalem, left the Holy Land for Rome on his visit *ad limina*. In a message to the clergy and the faithful of the diocese, which was published in *Jérusalem*, the patriarchal monthly, His Beatitude said that he had had a private audience with His Holiness the Pope on 30 June; he was then able to submit a detailed account of the situation in the Patriarchate, and to report on the problems and difficulties which he encountered in the exercise of his pastoral duties. His Holiness, who had shown great interest in the Patriarch's report, asked him to convey his apostolic benediction to the clergy and the faithful, and requested that he be mentioned in their prayers. He also asked that prayers be offered for the reunion of the Churches.

While visiting Europe, the Patriarch also made a pilgrimage to Lourdes.

VISIT OF BAPTIST CLERGYMEN

On 14 June, a group of thirty-eight Baptist clergymen and theologians from the State of Mississippi, U.S.A., arrived in Israel through the Mandelbaum Gate for a five-day study tour. The party was led by the Rev. Dr. C. L. Quarls, Executive Secretary of the Baptist Convention, and Dr. W. C. Fields, publisher of the weekly, *Baptist Record*. Guided by the Rev. James Smith, Baptist Minister in Jerusalem, the visitors toured the country, inspecting in particular the Truett Home near Petah Tiqvah and the Baptist church and school in Nazareth. While in Jerusalem, they listened to a talk on the Christians in Israel, delivered by Dr. S. Colbi of the Ministry for Religious Affairs.

CHANGE AT THE SCOTS HOSPITAL IN TIBERIAS

On 15 June, the Scots Hospital on the Sea of Galilee, founded in 1884 by the pioneer missionary doctor, David Watt Torrance, and until 1950 managed by his son, Dr. Herbert Torrance, ceased to function as a regional maternity hospital, as had been agreed in 1953 between the Israel Ministry for Health and the Church of Scotland.

Since the Government had established a large modern maternity hospital in Poriah—which is situated above Tiberias—there was no further scope for the veteran Scottish institution. The old premises have now been converted into a “Church of Scotland Centre”, which will include a hostel for pilgrims, a clinic for the needy, a library and a Bible centre. The church, under the ministry of the Rev J. Snoek, of Holland, will be the centre of all the activities of the reorganized institution.

Dr. Bernard C. Walker, who directed the hospital from 1953 to 1959, and throughout the whole period enjoyed the confidence and the highest esteem of the Israel health authorities, has left for Britain; several members of the nursing staff, however, will continue their work in the new Government hospital.

The services of the Scots Hospital will be remembered with appreciation by all sections of the population of Northern Israel: many casualties were treated there during the War of Liberation, and over 14,000 Israelis were born there during the past six years.

NEW APPOINTMENTS AT THE CUSTODY OF THE HOLY LAND

On 18 June, in virtue of the papal decree of 5 July, 1955, concerning the organization of the Custody of the Holy Land, the Definitory-General of the Friars Minor in Rome appointed the following Fathers as *discreti* for the next three years: J. Willmes, for the German language; A. Rock, for Arabic; A. Barriuso, for Spanish; J. Mancini, for Italian; B. Perry, for English; and C. Cornille, for the French language. The new *Discretory* then nominated Father Ludovico Cigliano as Guardian of the Convent of Nazareth; Father Constant Pilmès, Guardian of Bethlehem; Father José Uzal, President of the Holy Sepulchre; and Father Augustin Pataconi, President of Gethsemane.

ACTS OF VANDALISM DENOUNCED BY GOVERNMENT

On 21 June, acts of vandalism perpetrated in two Christian cemeteries in Jerusalem were brought up at a special session of the Israel Cabinet. According to police reports, several boys, inmates of the *Messila* Home for Delinquent and Neglected Children, were detained in connection with these acts. The boys apparently used a number of tombstones in order to scale the wall that separated the cemetery from the adjacent swimming-pool.

All Cabinet Ministers expressed their indignation at the desecration of the cemeteries, and instances of intolerance towards foreigners and mem-

bers of the non-Jewish clergy were brought up at the same time. It was decided to take firm measures in order to prevent similar instances occurring in the future. The Police were entrusted with increasing the supervision of unguarded cemeteries; the Ministry for Education with the execution of a special programme designed to induce greater respect in children and youth for the customs and property of foreigners; and the Ministry for Religious Affairs with the task of repairing the damage. IL.10,000 was allocated for the construction in one of the cemeteries of a house for a permanent watchman.

AT THE ANGLICAN CHURCH IN HAIFA

On 1 July, the Rev. J. R. Ryecart, of St. Luke's church in Haifa, left Israel for Great Britain after six years' service as chaplain to the British community in Haifa. His place has not yet been filled, and the future of St. Luke's church is now being considered by the Anglican Archbishop in Jerusalem, whose residence is in the Jordan section of Jerusalem, but who has jurisdiction over all Anglican congregations in Israel.

Besides the British community, there is also an Arabic-speaking Anglican congregation in Haifa. This is served by the Rev. Rafiq Farah, at present Chairman of the entire Arab Evangelical Episcopal Community in Israel. The latter congregation has its own church of St. John, and an elementary school with some 300 pupils. Other Anglican congregations in Israel are to be found in Jaffa, Ramleh, Nazareth and Jerusalem.

CYPRIOI PROFESSOR STUDIES HEBREW IN JERUSALEM

On 2 July, Mr. Vassos C. Kyprianides, Professor of Theology at the Seminary of St. Barnabas in Nicosia, arrived in Jerusalem for a six-week stay. He spent most of his time at the *Ulpan Etzion* in Jerusalem, where he pursued an intensive study of the Hebrew language. He also established contacts here with numerous religious and intellectual personalities among Jews, Greek Orthodox and other Christians, and made a tour of the country, visiting in particular the Greek Orthodox sacred sites.

Professor Kyprianides, who is a graduate of the Theological School of Chalkis, was greatly impressed by the rapid reconstruction of the country which, he considered, was chiefly due to the spirit of idealism encountered everywhere among the people. There was, according to him, a striking parallel between the present "miraculous" revival and the ancient return from Babylon. Professor Kyprianides thought that Cypriot patriots could find inspiration in Israel.

PROFESSORIAL WORKSHOPS FROM THE UNITED STATES

On 2 July, a group of fifteen clergymen and graduate students of the University of Wisconsin, led by Professor Menahem Mansoor, Chairman of the University's Department of Hebrew and Semitic Studies, arrived in Israel for three weeks to study Hebrew and various aspects of Israel life. The seminar included Roman Catholics, Lutherans and Presbyterians.

On 7 July, a further group arrived composed of twenty professors and lecturers of American universities and theological seminaries, led by Professor David Rudovsky of New York University. This seminar was in progress for six weeks.

During their stay in the country, the two study groups visited biblical sites, participated in archaeological excavations, studied the Dead Sea Scrolls and attended lectures on History, Biblical Geography and other subjects, including the History of the Christian Communities in the Holy Land. All their courses and excursions were organized by the Jewish Agency.

A.C.P.C. TOUR

On 12 July, a group, including nineteen members of the American Christian Palestine Committee, headed by the Executive Director, the Rev. Karl Baehr, crossed from Jordan into Israel on a nine-day study tour, after visiting Rome, Athens, Cairo, Beirut, Damascus, Amman, Jericho and the Old City of Jerusalem. The party made a thorough tour of the whole country, from the Huleh in the North to the port of Elath on the Red Sea. While in Jerusalem they were received by President Ben-Zvi. They also called on the Prime Minister, the Mayors of Jerusalem, Haifa, Beersheba and Elath, and through discussions with them and with other prominent members of the public, they endeavoured to gain a comprehensive picture of the problems and achievements of Israel. The group, which included several Christian ministers, also evinced considerable interest in the situation of the Christian Communities. In an interview with the press, the Rev. Baehr stated that the spirit of the people could be summarized by the words he heard from Mr. Ben-Gurion: "The Prophets tell us *what* to do: science tells us *how* to do it."

PLAQUE IN MEMORY OF RENE NEUVILLE

On 14 July, in the course of a reception held by the French Consul-General in Jerusalem and Mme Favereau on the occasion of the national holiday, a plaque was unveiled in the hall of the Consulate in memory of René Neuville, who had been Consul-General of France in Jerusalem from 1947 to 1952. Tributes were paid by M. Favereau, M. Jean Perrot, the well-known archaeologist and prehistorian, and Professor Picard, Director of the Geological Department at the Hebrew University. M. Favereau, in addressing himself especially to Mlle Sabine Neuville, the late Consul's daughter, evoked the eminent and courageous role played by her father during the siege of Jerusalem in 1948. M. Perrot and Prof. Picard spoke mainly on Neuville's scientific and scholarly achievements as a prehistorian and orientalist. Prof. Picard remarked that Neuville's monumental work, *Le Paléolithique et le Mésolithique du Désert de Judée*, had been prepared in collaboration with several professors of the Hebrew University. M. Neuville, whose bibliography includes more than forty-five titles, was also the author of an interesting contribution to the history of the Holy Land entitled *Heurs et Malheurs des Consuls de France à Jérusalem*.

The reception and ceremony were attended by a large gathering of distinguished guests, including the Apostolic Delegate, the Custos of the Holy Land, members of the clergy, the Consular Corps and the U.N.T.S.O., as well as numerous Government officials and members of Jerusalem society.

FIRST SITTING OF THE GREEK ORTHODOX COURT OF APPEAL

On 15 July, the first case was heard by the Greek Orthodox Court of Appeal which had recently been established in Israel by the Greek Orthodox Patriarch of Jerusalem (see "Christian News from Israel", Vol. X, 1-2, p. 5). His Grace Kyr Epiphanius, Archbishop of Philadelphia, presided over the Court which was composed of the Rev. Archimandrites Michael and Germanos of the Old City, and Mr. Loutfalla Hannah (Secretary) of Jaffa. The case heard was an appeal by a woman against a decision of the Ecclesiastical Court of Nazareth.

Present at this session was the Director of the Division for Christian Communities of the Ministry for Religious Affairs, who brought the Minister's greetings to the President and the members of the Court.

RESETTLEMENT OF ARAB REFUGEES

On 16 July, the Rev. Clifford Earle, Secretary-General of the Department of Social Education and Action of the Presbyterian Church in the U.S.A., and editor of *Social Progress*, arrived in Israel for a six-day visit. He evinced particular interest in the problems of Israel-Arab relations and spent most of his time studying the ways in which Israel has settled and integrated her own refugees.

Before his departure, Dr. Earle declared that he had been terribly sad and depressed by the tragedy of the Arab refugees, and even more by the lack of prospects for the future. "The Arab States have made almost no move at all to alleviate the plight of the refugees or to integrate them within the economies of their countries." He stressed the difference in the case of Jewish refugees from Moslem countries, who have been transformed during the past few years from a dependent into a productive group. In the opinion of Dr. Clifford Earle, the implementation of the Johnston Plan for the distribution of the Jordan waters between Israel and the Arab States, and the suggestions of Mr. Dag Hammarskjold, Secretary-General of the U.N.O., concerning the resettlement of the Arab refugees in the countries of the Middle East, combined with a guarantee by the United States of the present borders of Israel and the Arab States, would contribute greatly to easing the tension in the Near East.

INTER-DENOMINATIONAL DELEGATION FROM U.S.A.

On 19 July, an inter-denominational delegation from the United States arrived in Israel for three weeks to study religious life in the country. The delegation, composed of the Rev. Father John McHale, Rector of St. Elizabeth's in Philadelphia and Catholic Chaplain to the Temple University, the Rev. Robert L. James, Jr., Protestant Minister to the Temple University, and Rabbi Shalom Segal, Director of the Hillel Foundation at that University, travelled under the auspices of the "Marcus-West Inter-faith Program". They met Jewish, Christian and other religious leaders, and on the eve of their departure were received by Rabbi Toledano, Minister for Religious Affairs.

NEW U.S. AMBASSADOR VISITS RABBI TOLEDANO

On 22 July, the U.S. Ambassador, Mr. Ogden Reid, accompanied by Mr. P. Eliav of the Ministry for Foreign Affairs, paid a courtesy visit to the Minister for Religious Affairs, Rabbi Y. M. Toledano.

The Ambassador, who prior to taking up his present office had made a study of Jewish tradition, discussed with the Minister various aspects of religious life in Israel. In the course of the visit, Rabbi Toledano presented to the Ambassador a Hebrew-English edition of the Bible and, in reply to Mr. Reid's question as to which books of the Bible he should study in particular, he recommended firstly Isaiah for its rich language and prophetic spirit, and then Daniel for its passages on the redemption of Israel.

NEW COPTIC METROPOLITAN OF JERUSALEM

On 9 August, Anba Basilios, the new Coptic *mutran* of Jerusalem and the Near East, crossed from the Old City for a week's stay in Israel. After a courtesy visit to the Ministry for Religious Affairs, he proceeded to Jaffa and Nazareth to inspect the Coptic institutions there.

Dr. Basilios, who had studied in Greece and Egypt, and subsequently taught Church History at the Coptic Seminary of Cairo, was raised to his present dignity by the recently elected Patriarch, Kyrillos VI (see "Christian News from Israel", Vol. X, No. 1-2, p. 18).

It may be recalled that the Coptic Church now has fifteen dioceses: thirteen in Egypt, one in the Sudan and another in the Holy Land. The Bishops of Damietta and Jerusalem have the title of "Metropolitan". In Jerusalem, the Coptic Church has an altar behind the Holy Sepulchre, and a church and monastery near the traditional site of the ninth station of the cross. In Jaffa, the Copts have a hundred-year-old church and monastery, and in Nazareth a church which was recently built.

COBALT THERAPY CLINIC AT ITALIAN HOSPITAL IN HAIFA

On 9 August, a modern cobalt tumour therapy clinic was dedicated by Mgr. Antonio Vergani of the Latin Patriarchate at the Italian Hospital in Haifa. Among those present at the ceremony were His Exc. Count Giovanni Revedin, Italian Ambassador to Israel, numerous members of the clergy, and representatives of the Jewish community.

The cobalt radiation apparatus for the clinic was acquired from the Picker X-Ray Corporation of the United States at a cost of \$40,000, while an additional sum of IL.40,000 was spent on reconstructing the room in which it is housed. The machine works on a 2 sq. cm. cobalt isotope and is kept in a Tungstam case inside a two-ton lead drum of 1,500 Roentgen per hour at one metre distance. In his address, Count Revedin said that the apparatus was bought with funds derived from the

compensation paid by Israel for war damage suffered by Italian citizens and institutions.

The Hospital, which is the property of the Italian Association "Pro Missioni Cattoliche" and is run by the Franciscan Missionary Sisters of the Immaculate Heart of Mary, has already signed an agreement with the Sick Fund of the General Federation of Labour to treat the latter's patients and, according to Dr. Mario Fernando Rosi, Director of the Hospital, it is hoped that agreements will also be made with other sick funds to enable their members to receive treatment at the Haifa clinic. A similar machine is already in operation in Tel Aviv and another one is being installed at the Hadassah Hospital in Jerusalem.

THE DAY OF SAINT CLAIRE

On 12 August, the stern and silent convent of the Sisters of St. Claire in Jerusalem received a large congregation of guests who came to celebrate the Day of St. Claire. Early in the morning, conventual mass was said by the Rev. Father Patrick Coyle, O.F.M., Superior of the Terra Sancta monastery. This was followed by a solemn mass chanted by the Very Rev. Father Jean-Joseph Alliot, Custodial Vicar, in the presence of M. Jean Merrien, the French Consul in Jerusalem. In the afternoon, the panegyric of the Saint was pronounced by Dom. Samuel Stehman, O.S.B., who had come on a visit to Israel. After the sermon, the blessing of the Holy Sacrament was given by His Beatitude Mgr. Alberto Gori, Latin Patriarch of Jerusalem. The choir of St. Saviour's, which was permitted to come over from the Old City, added to the beauty of the ceremonies.

JÉRUSALEM ORTHODOX DELEGATION AT THE RHODES CONFERENCE

On 16 August, His Grace Kyr Athenagoras, Archbishop of Sebastia, left Jerusalem for Rhodes to attend the nine-day conference of the Central Committee of the World Council of Churches. Together with Kyr Spiridon, Metropolitan of Rhodes, he represented the Greek Orthodox Church of Jerusalem.

Representatives of the Churches of Antioch, Alexandria, Istanbul, Greece, Cyprus and Poland, as well as observers from Russia, attended this conference. This was the first time that the Central Committee of the World Council of Churches held their annual meeting in an Orthodox country as the guests of an Orthodox Church.

VISIT OF A PROMINENT CALVINIST THEOLOGIAN

On 27 August, the Rev. Dr. Paul Jacobs, Professor of Systematic Theology and Ethics at the University of Münster, in Germany, arrived in Israel on an eight-day visit to the country. He was on his way home from the International Conference of the World Presbyterian Association in São Paulo. Accompanied by the Rev. J. Blum, Representative of the American Messianic Fellowship in Israel, he visited Galilee, the Negev and other parts of the country. In an interview with his co-religionists in Israel, Professor Jacobs said he was very favourably impressed by the freedom of expression that prevailed in this country and by the progress achieved during the past ten years. He very much hoped to come back to Israel in the near future.

Professor Jacobs is the author of *Predestination and Responsibility in Calvin*; *Reformed Confessions and Church Organizations*; *Main Trends in Christian Ethics*; *The Theology of Reformed Confessions*, etc.

AMERICAN RUSSIAN ORTHODOX BISHOP IN ISRAEL

On 2 September, the Right Rev. John (Shahovskòy), Bishop of San Francisco, of the Russian Orthodox Greek Catholic Church of America, arrived in Israel from Rhodes, where he had attended the sessions of the Central Committee of the World Council of Churches.

Bishop John, who had already been in Palestine in the thirties, toured the country this time in the company of Mr. Julius Margolin. One of the latest books published in New York by the Bishop, *Notes on Love to God and Man*, includes a long article on "Unforgettable Jerusalem".

The Russian Orthodox Greek Catholic Church of America (not to be confused with the Russian Orthodox Catholic Church or with the Russian Orthodox Church Outside of Russia) is a Church "indigenous" to America: it was established in Alaska in 1792, before the Territory was purchased by the U.S.A. In 1872, its headquarters were moved from Sitka to San Francisco, and in 1905 to New York. The ruling bishop, the Most Rev. Leonty, Archbishop of New York and Metropolitan, administers churches in the United States, Canada, Alaska, the Aleutian Islands and South America. The Orthodox Church of Japan is also under the protection of this Church.

ISRAEL-AMERICAN INSTITUTE OF BIBLICAL STUDIES

On 10 September, the Israel-American Institute of Biblical Studies, a Protestant foundation, was inaugurated at its premises in the Street of the

Prophets, Jerusalem. The teaching staff of this Institute—which will be attended for six-monthly periods by graduates of colleges and theological seminaries—is composed of American and Israel professors. In the current semester, the field director is Dr. G. Herbert Livingston, Professor of Old Testament at the Asbery Methodist Theological Seminary of Kentucky. He is assisted by Dr. Arnold G. Schultz, Professor of Old Testament at the Northern Baptist Theological Seminary of Chicago. The curriculum of studies includes courses in Hebrew, Archaeology, Historical Geography, History of Jewish Thought and Church History of the Holy Land.

Dr. G. Douglas Young, Dean of the Trinity Seminary of the Evangelical Free Church of America, who was the founder and is now the Director of the Institute, said in his address that he hoped the student body would soon become international. The inauguration ceremony was attended by a large gathering of Jerusalem personalities as well as church and Government officials.

(An article by Dr. G. Douglas Young on the aims of the Institute is given on p. 31).

THE SWEDISH THEOLOGICAL INSTITUTE

On 15 September, the Swedish Theological Institute in Jerusalem commenced its tenth academic year with students hailing from Sweden, Denmark, Scotland and Japan. During the autumn term the curriculum included the following subjects: Introduction to Jewish History, Historical Topography, Jewish Rituals, *Pirqé Avoth*, *Targum Isaiah*, *Pesher* or Interpretation of Scripture in the Sectarian Documents and the New Testament. In addition, a series of lectures on "Baptism in the Light of the Old and New Testaments and in the Oecumenical Church" was given by Professor Bishop Anders Nygren, who visited Jerusalem as a guest-lecturer.

The main subjects in the next spring term will be: the *Pesach Haggadah*, Introduction to Rabbinical Thought and Literature, and the Jewish Prayer Book. Further lectures will be arranged to suit the needs and interests of the students. Professor Noack, of the University of Copenhagen, will be the guest-lecturer.

So far, over seventy students from all parts of the world have attended this Institute. One of them, the Rev. Roy S. Hasegawa from Japan (see "Christian News from Israel", Vol. VII, No. 1-2, p. 21), who had studied there in 1955-56, later became President of the Tokyo Theological Semi-

nary. After his return home, he persuaded a group of influential Japanese Christians to establish an Institute of Jewish Studies for Christian theological students in Japan, similar to the Swedish Theological Institute in Jerusalem. Its purpose is the study of Jewish history, religion and culture, including the Hebrew language, and its first project is the publication of a Hebrew-Japanese dictionary. Until now, Japanese students of the Hebrew Bible have had to avail themselves of German or English lexicographical works. The new Hebrew-Japanese dictionary will be based on Köhler-Baumgartner's Dictionary: a supplement of Mishnaic and Mediaeval Hebrew will be added later.

INTERNATIONAL HARP FESTIVAL AND CONTEST

On 15 September, the first International Harp Festival and Contest was opened on Mount Zion in Jerusalem, the City of King David, in the presence of a distinguished gathering of harpists and musicians of world renown. The contestants—thirty-two women and two men—hailed from Belgium, Brazil, Canada, France, Great Britain, Israel, Italy, Spain, Switzerland and the U.S.A. The first stage of the contest (16-21 September) took place at the Hebrew University of Jerusalem; the second stage (23-26 September) at the Habimah Theatre in Tel Aviv. On 22 September, a symposium was held in Jerusalem on historical and other problems of interest to harpists. The Festival was concluded on 29 September with a gala concert in the presence of the President of the State and Mrs. Ben-Zvi, with the participation of the first three prize-winners and the Kol Israel Orchestra. The first prize, a valuable "Princess Louise" grand concert harp, went to Miss Susanna Mildonian of Venice. The second and third prizes (\$2,000 and \$1,500) were awarded to Miss Susan Hackett McDonald of the U.S.A. and Mr. Edward Witsenburg of Holland respectively. There were seven other cash prizes of sums ranging from \$1,250 to \$200.

The second International Harp Contest, according to Mr. A.Z. Propes, Director of the Festival, has been scheduled for September 1962.

GREEK ORTHODOX PATRIARCH OF JERUSALEM TRAVELS TO ATHENS AND ISTANBUL

On 16 September, His Beatitude Kyr Benedictos I, Greek Orthodox Patriarch of Jerusalem, accompanied by His Grace Kyr Epiphanius, Archbishop of Philadelphia, and by the Rev. Archimandrites Vasilios and Germanos, left Jerusalem for a visit to the Churches of Greece and Is-

tanbul. The party travelled by air *via* Beirut and reached Athens in the afternoon. There they were received at the airport with military honours, and greeted by the Minister for Education and Religious Affairs, and by the Holy Synod of the Church of Greece. The party was then led to the Cathedral where a doxology was held in honour of the Patriarch in the presence of the Archbishop of Athens and the entire clergy of the city.

The delegation spent thirty-nine days in Greece as the guests of the Greek Government. In the course of his visit, the Patriarch was able to confer with the Prime Minister and the Ministers for Foreign Affairs, Religious Affairs, Justice, and Industry, on problems concerning the Greek Orthodox Patriarchate of Jerusalem. His Beatitude was also received by Their Majesties the King and Queen of the Hellenes and by His Royal Highness the Heir Apparent; on this occasion, he conferred the Grand Cordon of the Cross of the Holy Sepulchre on the Queen and the Prince.

On 24 October, the delegation left for Istanbul where they spent five more days as guests of His Holiness the Oecumenical Patriarch.

SECRETARY OF JERUSALEM YMCA RETIRES AFTER FORTY YEARS OF SERVICE

On 20 September, the Secretary-General of the Jerusalem YMCA and Mrs. J. Leslie Putnam left Israel for California, where they will retire after forty years of service with the YMCA in various parts of the world. In a tribute paid to Mr. Putnam, it was pointed out that during his ten years of management of the Jerusalem "Y", Jewish membership increased from a few hundred to 3,500.

A community reception was held in honour of Mr. and Mrs Putnam at the "Y" on 6 September, and a farewell party on 10 September. On 12 September, they were also the guests of honour at a ceremony in Nazareth, in the course of which the ground was broken for the new Nazareth YMCA building by Mr. Ogden Reid, U.S. Ambassador to Israel.

Mr. Putnam will be succeeded in Jerusalem by the Rev. Herbert L. Minard, who will be assisted by Mr. M. E. Moore of Salem, Oregon.

SETTLEMENT OF WAR DAMAGE CAUSED TO FRENCH CHRISTIAN INSTITUTIONS IN ISRAEL

On 5 October, the Governments of Israel and France reached a final agreement with regard to the amount to be paid by Israel in settlement of the war damage caused to French religious property during the War

of Liberation. The agreement covers twenty-three buildings belonging to French institutions, including the monastery of Notre-Dame de France in Jerusalem. The agreement, which in principle was already concluded in 1949, was worked out between representatives of the Israel Ministry for Foreign Affairs and the French Embassy, in consultation with the Israel Ministry for Religious Affairs and the French religious institutions concerned.

In announcing the conclusion of the agreement, the spokesman of the Ministry for Foreign Affairs expressed his deep satisfaction at the spirit of friendship and mutual understanding which prevailed throughout the negotiations.

BISHOP NYGREN IN JERUSALEM

On 12 October, the Right Rev. Professor Anders Nygren, Bishop of Lund, arrived from Sweden to spend a fortnight in Jerusalem. He stayed at the Swedish Theological Institute where he delivered a series of lectures on "Baptism in the Light of the Old and New Testaments and in the Oecumenical Church". He also gave a public lecture, under the auspices of the Hebrew University, on "The Main Problem of the Philosophy of Religion". While in Jerusalem, the Bishop was received by President Ben-Zvi and Rabbi Y. M. Toledano, Minister for Religious Affairs. He also called on Professor Martin Buber.

The Right Rev. Nygren was Professor of Ethics at the University of Lund from 1924 to 1949, and since then has been Bishop of Lund. He is considered one of the most outstanding Swedish theologians of our time. His famous work, *Eros and Agape*, first published in 1930, has been translated into many languages, including Chinese and Japanese. Professor Nygren is also the author of the well-known *Commentary on Romans* (1949).

CATHOLIC BIBLICAL SCHOLARS FROM GREAT BRITAIN

On 15 October, the Very Rev. Mgr. John M.T. Barton, D.D., English Consultor of the Pontifical Biblical Mission, the Rev. Dom. Bernard Orchard, O.S.A., M.A., and the Rev. Reginald Fuller, D.D., Chairman and Hon. Secretary respectively of the Catholic Biblical Association, arrived in Israel for a twelve-day visit as guests of the Jewish Agency. The party made an extensive tour of the country in the company of Dr. S. Colbi of the Ministry for Religious Affairs, and paid special attention to the Holy Places and the numerous Christian institutions. While in

Jerusalem, Mgr. Barton and his colleagues met with a number of Israel biblical scholars and senior Government officials.

Mgr. Barton, who had known Israel in Mandatory times, said in an interview with the press: "I am convinced that the British administration did what it could to treat the various religious bodies with fairness and impartiality, but I do not recall anything that could be styled real interest, such as evinced by high officials of the Government and the Jewish Agency."

THE UNITED CHRISTIAN COUNCIL

On 20 October, the third Annual Conference of the United Christian Council of Israel commenced its work at the Church of Scotland Centre in Tiberias. Delegates from eighteen Protestant Churches and agencies operating in this country took part in the work of the Conference, which lasted for three days and was presided over by the Rev. W. Gardiner Scott, Moderator of the Church of Scotland in Israel. The principal items on the agenda included the publication and distribution of Christian literature; matters of personal status affecting members of the Christian Community in Israel; the future scope and direction of the Council; the establishment of a Christian *moshav* (agricultural settlement); the appointment of a full-time secretary of the Council. The resolutions included the appointment of the Rev. Maas Boertein of Holland as Secretary, and the election of the Rev. Roger Allison, of the Church of England in Jaffa, as Chairman for the ensuing year.

His Grace Dr. A. C. MacInnes, Anglican Archbishop in Jerusalem, attended all the sessions of the Conference.

CATHOLIC PILGRIMAGE FROM THE UNITED STATES

On 21 October, a group of 77 Catholic priests, including five bishops and twenty *prelati domestici* and *camerieri segreti* arrived through the Mandelbaum Gate for a four-day visit of this part of the Holy Land. The party was welcomed at the frontier by Government officials, and was subsequently taken care of by officials and guides of the "Mundus Tours Travel and Transport Company". During their first day in Jerusalem, the visitors made a pilgrimage to the Coenacle, the church of the Dormition and the sanctuaries of Eyn Kerem. In the evening, they were the guests at a reception held at the King David Hotel, where they were greeted by the Director-General of the Ministry for Religious Affairs, and addressed by the Government's Counsellor on Christian Affairs on

the situation of the Christian Communities in Israel. During the following days, they made an extensive tour of the country, visiting in particular Nazareth, Tiberias, Capernaum, Tabgha, Caesarea, Haifa and Tel Aviv. The party, headed by the Most Reverend A.G. Grutka (Bishop of Gary, Indianapolis), and J. M. Morkovsky, J. H. Hodges, J. M. Fearn and M. W. Hyle (titular Bishops of Geron, Rusado, Gera and Christopolis respectively), left for Rome on 25 October.

NEW ARMENIAN VICAR FOR ISRAEL

On 27 October, the Minister for Religious Affairs was informed by His Grace Archbishop Souren Kemhadjian, General Administrator of the Affairs of the Armenian Patriarchate of Jerusalem, that the Rev. Father Gorune Manuelian had been appointed Senior Vicar of the Armenian Patriarchate in succession to the Rev. Father Papken Abadian, who had filled that post until his departure for South America as Armenian Bishop of that country. Father Manuelian will represent the Armenian Patriarchate of Jerusalem; he will be in charge of the religious affairs of the Armenian Community and administer the Armenian properties situated in Israel.

NEW HEAD OF THE RUSSIAN ECCLESIASTICAL MISSION

On 27 October, the Rev. Archimandrite Augustine Sudovlatov arrived in Jerusalem to fill the post of Head of the Russian Ecclesiastical Mission, which had been made vacant by the departure of Archimandrite Nicodeme Rotov, now at the Foreign Relations Department of the Moscow Patriarchate. The Archimandrite was accompanied by Deacon Nicolai Dmitriev, a native of the Caucasus, who will be Secretary to the Mission. Archimandrite Nicodeme Rusnak will continue to function as Deputy Head of the Mission. On 9 November, the new Head paid a courtesy visit to the Minister for Religious Affairs and on the following day he received the pastoral staff and the blessing from His Beatitude the Greek Orthodox Patriarch of Jerusalem, who came for the occasion from the Old City.

Father Augustine was born in 1912 in Astrakhan. After graduating from the Pedagogical and Literary Institute of the Astrakhan University, he took orders in 1936. From 1948 to 1958, he served as Superior of the monastery of Pskov-Pechersk. Before his appointment to Jerusalem, he spent some time at the Foreign Relations Department in Moscow. Father Augustine is a contributor to the *Journal of the Moscow Patriarchate*.

COMMEMORATION OF JOHN CALVIN IN JERUSALEM

On 5 November, a meeting, organized by the Jerusalem branch of the International Association for Reformed Faith and Action, was held in the lecture hall of the YMCA to commemorate the 450th anniversary of the birth of John Calvin. The Rev. J. Blum, National Secretary of the Association, addressed the audience on "Calvin and Calvinism". Dr. J.H. Livingston (Methodist), Professor at the Israel-American Bible Institute of Jerusalem, gave an exposition on "The Central Concepts of Reformation"; the Rev. James Smith, Pastor of the Baptist Church, spoke on "Calvin's Influence upon Christian Thought"; and Dr. Ch. Wardi, of the Ministry for Religious Affairs, on "Calvin's Place in the History of European Thought".

The audience included members of the Jewish and Christian Communities.

DAY OF ST. GEORGE

On 16 November, the Day of the Translation of the Body of St. George, a solemn liturgy was held at the ancient Greek Orthodox church of Lydda. The chief celebrant was His Grace Kyr Isidoros, Metropolitan of Nazareth; he was assisted by several priests from Israel and from the Old City. The large congregation which convened on this occasion included the Greek Consuls of Jerusalem and Jaffa, Israel officials and numerous visitors.

After the ceremony, the Rev. Archimandrite Gregorios, *Higumenos* of the Greek Orthodox monasteries of Ramleh and Lydda, was host at a luncheon attended by a large number of guests.

CORNER-STONE FOR LATIN PARISH CHURCH IN HAIFA

On 16 November, the corner-stone for the new Latin parish church in Haifa was blessed by the Very Rev. Fathers Thomas and Eusebius, Definitor-General and Procurator-General of the Discalced Carmelites, who had come for the occasion from Rome. It may be recalled that the parish of Haifa is in the charge of the Carmelite Fathers, who have their most venerated establishment on the top of Mount Carmel. Among those present at the ceremony were the Greek Catholic Archbishop of Galilee, the Latin pro-Vicar General, the Superiors of the Catholic institutions and the Consular Corps of Haifa. Dr. S. Colbi brought a message of greetings from the Minister for Religious Affairs. The new church, designed by Architects Barluzzi and Borra, will hold more than a thousand worship-

pers; the lower part will house the social club of the parish. Next to the church, a new Carmelite monastery is being erected; the old one will be taken over by the Brethren of Christian Schools.

REOPENING OF THE CRUSADERS' CHURCH AT ABU GHOSH

On 2 December, a consular mass was celebrated in the Basilica of St. Saviour of Qariat el-Enab (Abu Ghosh) to mark both the anniversary of its reconsecration in 1899 and its present reopening as a place of worship. The ceremony was conducted by the Rev. Father Galaup, Lazarist, who was assisted by the Rev. Fathers Laurent and Stiassny, Superiors of the Convents of Notre-Dame de France and St. Pierre de Sion respectively. M. Jean Merrien, Consul of France in Jerusalem, was present at the ceremony and received the liturgical honours. Present also were representatives of the Jerusalem Catholic clergy, members of the French colony in Israel, U.N. observers, the Arab *mukhtar* of Abu Ghosh and senior Government officials.

The Basilica of St. Saviour is a well preserved Crusaders' church built in 1142. It is considered one of the most beautiful churches in this country. The building, which for many centuries had been used by the Arabs as a shelter for animals, was "discovered" in 1853 by the then young Marquis de Vogüé and, twenty years later, asked for and obtained by the French Government. In 1899, the church was placed under the guardianship of the French Benedictine Fathers who restored it and excavated its adjacent grounds, where the Knights' refectory was discovered. The Benedictine Fathers having been recalled to France two years ago, the church has now been taken over by the Lazarist Fathers. (An article on Qariat el-Enab by Alexander Lannes, O.S.B., was published in "Christian News from Israel," Vol. IV, No 1).

NEW VICAR-GENERAL OF THE LATIN PATRIARCHATE

On 15 December, His Exc. Mgr. Piergiorgio Chiappero, O.F.M., titular Bishop of Cibyra, arrived in Israel to take up his post of Vicar-General of the Latin Patriarchate of Jerusalem. Among those who came to welcome him at the port of Haifa were the Greek Catholic Archbishop of Galilee, the Greek Orthodox Metropolitan of Nazareth, members of the Consular Corps of Haifa, representatives of the Ministry for Religious Affairs, the District Commissioner of Haifa, the Governor of Galilee and an immense throng composed of members of the Catholic community. Upon his arrival, Mgr. Chiappero travelled to Der Rafat to meet the Latin Patriarch of

Jerusalem. On 21 December, he paid a courtesy visit to Rabbi Y. M. Toledano, Minister for Religious Affairs. In the course of this interview, the Minister informed the Bishop that it had been decided to restore the Franciscan monastery on Mount Zion (*ad Coenaculum*) to the Custody of the Holy Land: the Bishop thought this a most pleasant welcome. . .

Mgr. Chiappero was born in Turin about fifty years ago. He entered the Franciscan Order in 1931 and was ordained a priest in 1940. He lately served as *discreto* for the Italian language at the Custody of the Holy Land. On 25 October of this year, he was consecrated a bishop by Cardinal Fossati and appointed Vicar-General in Israel. Before leaving Italy, he was received in private audience by His Holiness the Pope.

Mgr. Chiappero replaces Mgr. Vergani, who had been Vicar-General since 1956, but had to resign for reasons of health, and was temporarily replaced by the Rev. Dr. Hanna Kaldany, President of the Latin Ecclesiastical Court in Israel. The appointment of a bishop to the post of Vicar-General in Israel is interpreted as a recognition of the growing importance of the Latin Community of this country, which, from about four thousand in 1948, has lately reached the figure of ten thousand.

BASIC PRINCIPLES OF NEW ISRAEL GOVERNMENT

On 16 December, Mr. Ben-Gurion presented to the Knesset his new five-party Cabinet commanding 86 out of the 120 votes in Parliament. Rabbi Y. M. Toledano retains the portfolio of Religious Affairs; while Mr. M. Shapiro will take over the portfolio of the Interior. On the same evening, a declaration of "basic principles" of the new Government was submitted to and accepted by the Knesset.

The following paragraphs refer to "Religion in the State":

60. The period of the Ingathering of the Exiles has brought together in their homeland Jewish groups which had been living for centuries under the influence of cultures and environments remote one from another, divided in their views and outlooks and differing in their customs and manners. In order to unify the nation and establish a normal national life it is necessary to foster and maintain in Israel mutual tolerance and freedom of conscience and religion.

61. The Government will prevent any religious or anti-religious coercion from whatever side it may come and ensure that public religious needs be met through the resources of the State; it will maintain freedom of religion and conscience for all non-Jewish communities in Israel and meet their religious needs at the expense of the State; it will provide religious education for all children whose parents wish them to receive it.

62. The Government will maintain the *status quo* in the State in matters of religion.

The following paragraphs refer to "Minorities":

74. Security measures in border areas, which are inevitable in view of the refusal of the neighbouring Arab states to make peace with Israel, will be limited only to actual and vital security requirements, and will not, unless absolutely necessary, affect the freedom of movement of the residents in the border areas.

75. The educational, health, development, social welfare and other services provided by the State and the local and educational authorities shall be at the disposal of all inhabitants without distinction of community and religion.

76. Wherever no local authority has yet been set up, the local citizens will be required to contribute to the maintenance of the local services according to their economic capacity.

77. The Government will increase its assistance to Moslem, Christian and Druze villages in the making of approach roads, and the villages will be connected to the electricity network.

78. Equal pay for equal work will be assured to the Arab labourer, worker and official as to the Jewish worker, and special attention will be paid to the employment of graduates of secondary schools, the University and the Technion in the Civil Service, the local authority staffs and, as far as possible, private undertakings.

79. The Government will encourage cooperation in Moslem, Christian and Druze towns and villages, will take measures to improve their cultural, vocational and social standards, and will establish local authorities in these places on the basis of democratic elections.

80. Arabs will continue to be provided with education in Arabic, with compulsory study of Hebrew. Arab citizens of Israel will continue to be enabled to use Arabic in Government offices and institutions, and in the Knesset.

81. The State's institutions of higher learning will continue to be open to all citizens without distinction of religion, nationality and sex. Outstanding Arab and Druze pupils in the primary and secondary schools, whose parents cannot afford to complete their education, will receive grants on the same basis as Jewish pupils.

82. The establishment of elected local authorities in villages where these have not yet been established will be speeded up.

83. Complete equality of rights and duties will apply to all citizens in Israel.

NEWLY-DISCOVERED CHRISTIAN REMAINS IN THE NEGEV

by DR. M. AVI-YONAH

Associate Professor of Roman and Byzantine Archaeology at the Hebrew University

The three centuries of Christian rule in Palestine preceding the Arab conquest are gradually emerging, largely as a result of archaeological investigations, as the most prosperous period in the history of the country. The building activities of the Byzantines did not remain restricted to the area of settlement of historic Palestine north of Beersheba: the increase of population and of trade *via* the Red Sea led to a considerable expansion of the settled area southwards, into the wastes of the Negev. The establishment of six cities in this desolate region was accompanied by a corresponding extension of ecclesiastical construction, conforming with the usual Byzantine provision of a church for every one to two thousand inhabitants. Owing to the fact that after the Byzantine period the Negev was largely devoid of settlers, the ruins of most of these churches were left untouched: they were noted by the various explorers of the region from the time of Edward Robinson (1838) onwards.

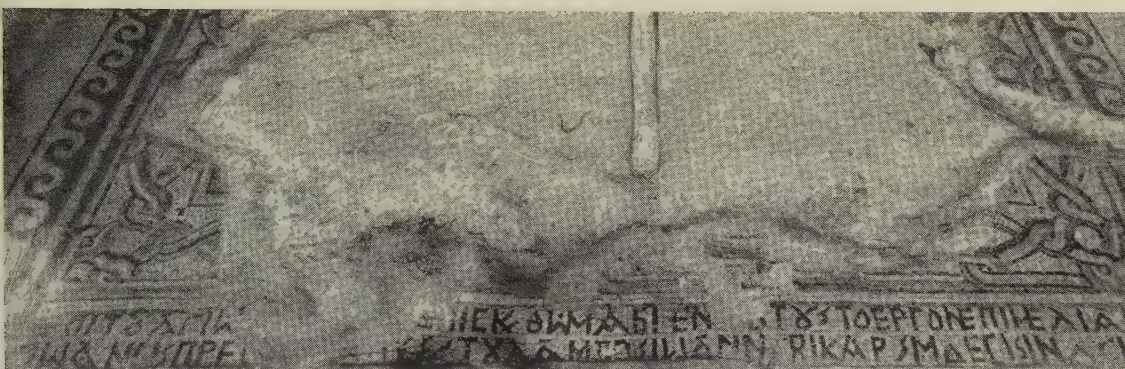
With the revival of Israel and of the trade-route to Elath, interest in these remains revived too. Since last year, the Committee for the Preservation of Landscape and of Antiquities, attached to the Prime Minister's Office, has been active in clearing and restoring the ancient cities of Shivta (Subeita in Greek, Sbeita in Arabic) and 'Avdat (Eboda in Greek, 'Abdeh in Arabic). The former of these had been systematically excavated during the years 1935-38 by the Colt Expedition, while the present work has concentrated mainly on restoration. Even so, a series of new discoveries has been made: it was established, for instance, that the area believed by the earlier excavators to have been a large monastery attached to the North Church of St. George, was in reality the commercial centre of the city, with numerous shops, bakeries, etc. Among other remains a winepress was cleared, bearing witness to the flourishing viticulture of the region: it was but one of the three presses found in and near Shivta. Yet even in a utilitarian establishment of this kind, consisting of a place to tread the grapes and a channel leading to the collecting vat, there is evidence of the christianization of the area: the opening of the channel is surmounted with

a symbolic design of a fleur-de-lis over a stylized monticule, with the cross over the whole (Pl. I/2). Another discovery was made in a chapel adjoining the North Church: a geometric mosaic pavement with a Greek inscription in its margin (Pl. I/1). Unfortunately, the date is only partly preserved, but the names of Bishop Thomas (probably of Elusa, the provincial capital) and Governor John are clearly legible.

At 'Avdat, the discoveries of the past year have been more significant as the town has remained practically untouched by the excavator's spade. Here the Byzantines found before them the ruins of a Nabatean city, destroyed by the Romans in 106 C.E. and partly revived in the third century. They took advantage of the old terrace at the top of the acropolis to erect a baptistery thereon. A small apse, with two columns in front, formed a kind of portico; inside it was the cruciform baptismal font, once laid out with marble slabs, one of which was found *in situ*. Apparently, as usual in those days, the font was designed for the baptism of adults; an adjoining smaller font was probably used for infants (Pl. I/3).

Although the population of Byzantine Eboda can hardly have exceeded 2000, it had two churches—or three if we count a chapel found inside the fortress. Of the two churches proper, the northern is the more recent, dating to the sixth century C.E. It had a single apse, with a bishop's *cathedra* built in the centre (Pl. IV/1). The church is of the usual basilical type, without a prothesis, however, but with a *diakonikon* to the right of the apse. Inside this room a quantity of bronze crosses, remains of bronze lamps, etc. were found in a wall-niche, having been abandoned there probably when the town ceased to need two churches. Interesting details—apart from the *cathedra* which must have served the bishop of Elusa on his visitations—are the square base of a preaching pulpit or *ambo* in front of the *schola cantorum* to the left of the apse, and the marks left on the apse wall indicating the places at which the semi-circular bench for the clergy was attached to the wall.

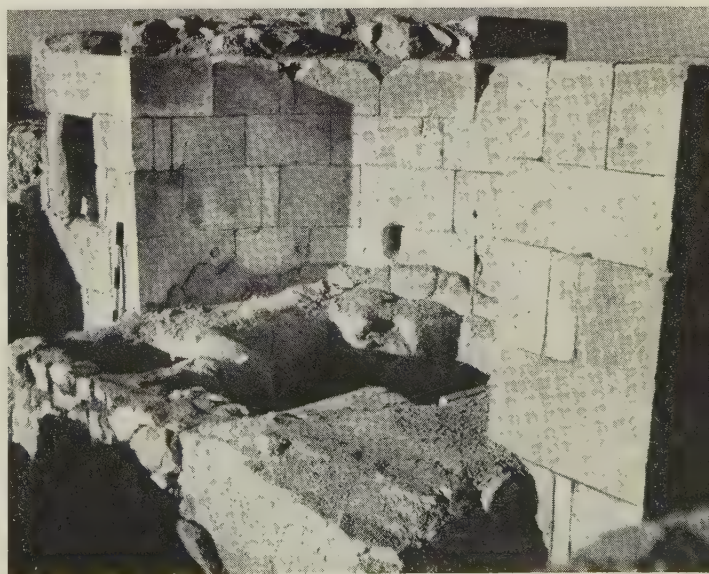
The second or southern church was erected in the fifth century; the burials in it began in the middle of the sixth. It was a large and sumptuous construction, with a central apse flanked by two side apses (Pl. II/1). The columns of the basilica were surmounted by beams of cedar-wood, the charred remains of which were found in the course of excavation. The central apse and the two smaller and narrower apses flanking it were separated from the nave by a chancel screen, which could be reconstructed from its elements as found *in situ* (Pl. II/2). Traces of frescoes representing saints can be seen on the walls of the side rooms.



1. Mosaic pavement in chapel, North Church, Shivta



2. Decorated channel-mouth of winepress, Shivta



3. Baptistery, 'Avdat



1 South Church, 'Avdat. General view



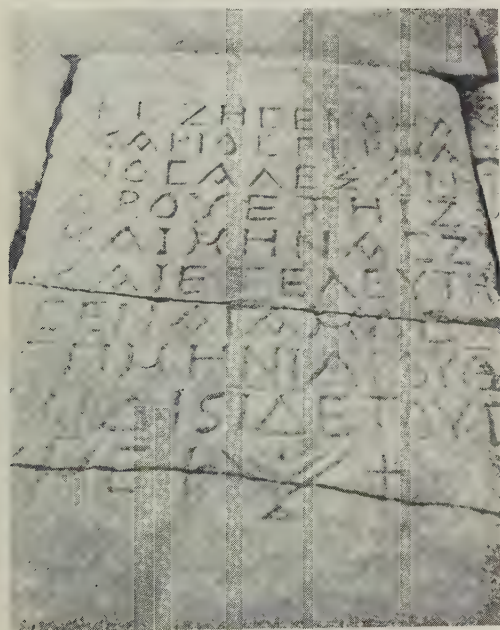
2. South Church, 'Avdat. Prothesis and chancel screen



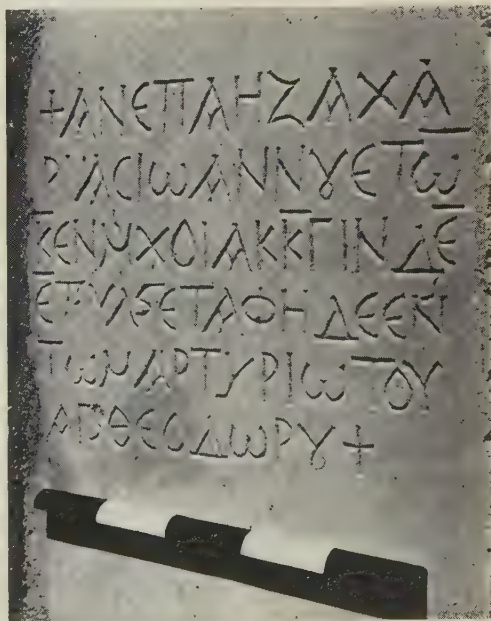
3. Screen-panel fragment



1. Fragment of altar-table, dedicated by Kasiseos and Victor



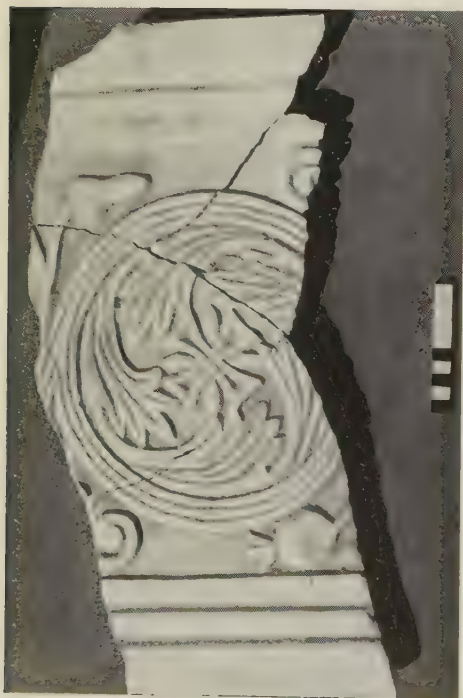
2. Epitaph of Germanos, son of Alexander



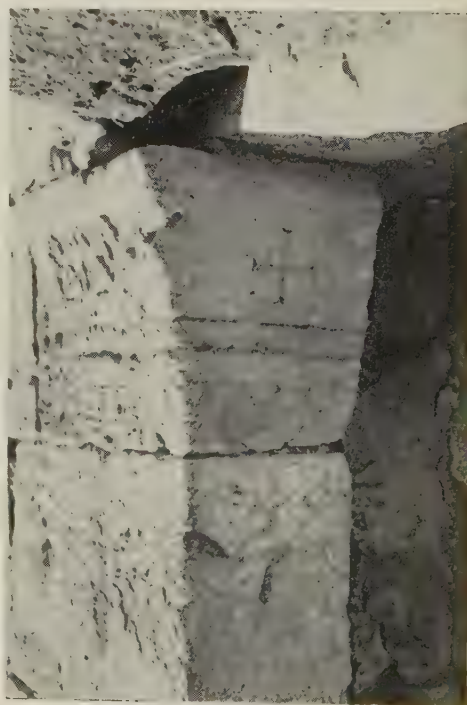
3. Epitaph recording the burial of Zacharias the son of John, in the church of St. Theodore



1. North Church, 'Avdat. General view



2. Screen-panel fragment



3. Door-post of Byzantine house, carved with a cross

A good deal of valuable information can be gathered from the Byzantine tomb inscriptions found in the church itself and in the portico of the atrium adjoining it. From one inscription we learn that the church was dedicated to St. Theodore (Pl. III/3). It also seems that the church was in the possession of a priestly family, of which we can trace the genealogy through several generations. (It should be remembered that celibacy of the clergy had not yet become the rule in the sixth century.) Of special appeal is the epitaph of one Germanos, the son of Alexander, who died unmarried at the age of 17 years and 7 months: a palm branch between the two crosses would seem to indicate the virginal state of the deceased (Pl. III/2).

In some tombs a double burial was found, the lower one being covered by slabs marked with the letters of the Greek alphabet from one to six. All the inscriptions are fully dated with the day, month, and year of the era of Arabia or of Gaza (sometimes of both) as well as of the indiction; occasionally even the hour of the death and burial are mentioned.

Numerous minor finds of high artistic standard attest to the flourishing of religion in Byzantine 'Avdat. Thus we see marble screen-panels elaborately carved with a design of crosses and rosettes amid floral ornaments (Pl. II/3, IV/2). The desire to protect one's house with the potent symbol of the cross is evident *inter alia* from the carved door-post of a Byzantine house excavated in front of one of the many caves on the town slope: it bears the cross at the entrance (Pl. IV/3).

A study of the inscriptions will probably also throw some light on the composition of the population. As one example we may give the dedicatory inscription on the fragment of an altar-table made of marble (Pl. III/1). It reads: "For the salvation of Kasiseos and Victor", the former being a Semitic name, probably Nabatean, and the latter a common Latin name, also in use among the Byzantines.

Work at 'Avdat is still continuing under the direction of Mr. A. Negev, M.A., and Mr. Yehoshua Cohen of Sde Boker; and we may expect many more interesting finds in this rich site which has yielded, besides the Christian remains described here, a rich harvest of Nabatean material: twenty inscriptions, a potters' kiln, thousands of potsherds and a hoard of bronze statuettes.

DESCRIPTION OF THE PLAN FOR THE NEW SHRINE OF NAZARETH

by PROFESSOR GIOVANNI MUZIO

In January 1958, the Italian architect, Professor Giovanni Muzio, came to Nazareth at the invitation of the Most Rev. Father Alfredo Polidori, Custos of the Holy Land. After meeting with Architect Barluzzi, the archaeologists and the Fathers of the Custody, he prepared the plans for the church of the Annunciation to be built in Nazareth. Following a year of work, the project has now been approved by the Holy See, and execution is about to commence. Here is a description as submitted by the author of the project.

The new shrine will be built over the Grotto where, from the very beginning of Christianity, the sacred site of the Annunciation to Mary and the Mystery of the Incarnation has been worshipped. It will be a house



of prayer and, moreover, will exhibit to pilgrims the archaeological finds, precious evidence of the authenticity of tradition. Also, it will protect and preserve from the corrosion of time and provide a setting for the remains of the earlier basilicas—of the Byzantines and the Crusaders—which furnish us with

proof of an uninterrupted cult.

It is regrettable that the remains of the destroyed basilicas and the entire archaeological site are squeezed in on the west and east by the village of Nazareth and the dense and disorderly traffic of its streets; while from the north, they are overshadowed by the large and pressing mass of the new Franciscan convent whose ground level is 10 metres higher than the floor of the ancient basilicas.

The project is intended to achieve various objects in its scope: to establish an easy link between the existing convent and the new shrine; to

create a suggestive and mystic environment for sacred memories; to offer Christianity a vast temple for its solemn ceremonies and to serve the parochial needs of the Catholic Community of Nazareth; and, lastly, to isolate and protect the religious complex from the worldly noise and traffic outside.

To achieve these objects, the plan provides for the construction of two churches, one above the other; the lower one at the level of the ancient basilicas, and the upper accessible from the north at a level slightly below that of the entrance to the convent. Isolation from without has been secured by means of a small court enclosed on the west and south by a high wall with porticos facing the interior.

The Lower Church

The course of the external walls follows the remains of the walls and foundations of the Crusader basilica, except on the west, where the wall has been set back five metres to form a small court in order to detach the temple from the overcrowded public thoroughfare. The dimensions of



the interior are 26 metres in width and 44.60 metres in length, not counting the Crusader apses which will be preserved and partly rebuilt.

The height of the nave and apses is approximately 7 metres, while in the centre the level of the floor goes down to that of the archaeological one and the height is increased to 9 metres. In the middle of the ceiling, above the most sacred spot—in front of the Grotto—there is a star-shaped opening which corresponds to the centre of the dome in the upper church.

In the plan, only altars for the three apses and a confessional are indicated, but a thorough study will have to be made on the spot in order to determine the pilgrims' paths through the archaeological area and to carve out corners and recesses suitable for prayer and meditation.

The entrances are from the west through the portico on the axis of the temple, and from the south on the axis of the Grotto. The entrance in

the western wall also gives access to the two side stairways, of helicoidal form and of very gentle inclination, which connect the two churches. Another internal link is provided by a straight flight of stairs of the same width as the others (1.80 metres).

On the east side, there is space for more sacristies in addition to the large one already existing in the adjacent convent.

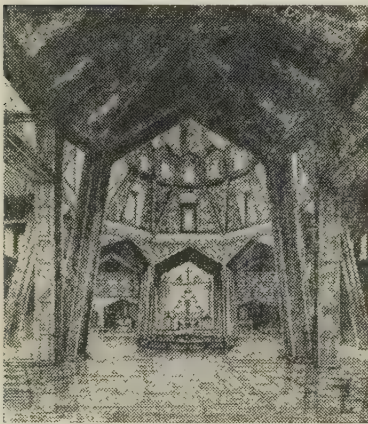
To connect the convent with the church, an entrance has been provided as well as two internal stairways: the first will be obtained by completing the ancient one of which a few stairs still exist, and the second will be in the S.E. corner of the belfry.

The Court

The court measures 15 metres on the west side and 13 on the south; and the colonnade, which is 4 metres wide by 105 metres long, comprises the vast entrance and the open terrace towards the south commanding the view on to the valley and providing a suitable place of repose for pilgrims.

On the extreme east, a flight of steps will lead from the court to the vast and shady cemetery of the Crusaders.

The Upper Church



The level of the upper church is 7.50 metres above that of the lower church; the dimensions of the interior are 27 x 44.50 metres, and the net area available is approximately 1150 square metres.

At its highest point the nave is 12 metres, while the centre of the dome is 40 metres from the floor. The presbytery is 9 metres wide and 18 metres long measured from the balustrade to the choir wall; the choir, with forty-four stalls, measures 8 x 9.60 metres.

The pyramidal structure above the presbytery is 18 metres high; its centre corresponds to the tabernacle and it is crowned by a series of staggered windows through which a suggestive light will shine on to the main altar.

On both sides of the presbytery there are two lateral altars; on the right above them is the organ, and on the left a choir with twenty-three stalls at a level corresponding to that of the adjacent convent.

The main sacristy, which measures 6 x 9 metres, is located behind the left altar, while on the right, in the opposite direction, there are other services as well as the internal staircase leading to the belfry.

Access to the upper church from the west is gained by means of the two helicoidal stairways, and from the lower church by a flight of stairs on the south; but the proper entrance is on the side of the convent, where an elevated platform of about 800 square metres has been designed. The platform, which allows the easy movement of the faithful, has two entrances, and between them the octagonal structure of the baptistery stands isolated so as to form the main architectural motif of this side of the shrine. The large terrace of the court will serve as a roof and protection for the archaeological remains of the ancient village of Nazareth.

In the narrow gap between the church and the convent, communication stairs, sanitary services, and possibly a lift, will be installed.

Structure and Materials

Throughout the building, the structure is of reinforced concrete calculated to withstand earthquakes and differences in temperature. It will rest on foundations of reinforced concrete piles drilled through the Crusader walls (without damaging them in any way) and through the soft rock which is found in this area and which has already been tested. This kind of foundation does not require extensive digging which might cause damage to the frail archaeological remains.

The external walls, which have to be weather-proof and provide thermal insulation, will be built of local stone, but their thickness even though considerable cannot be compared with the enormous dimensions of the ancient walls.

The stone courses will be of alternated height and will differ in quality and colour according to the various types which are found in the locality and which will be used appropriately.

Roofs will be of reinforced concrete, and the terraces and the dome will have a second envelope for insulation. The slightly inclined roof of the church—of considerable dimensions, some 900 square metres—will serve as a terrace and provide a belvedere and suitable place of repose and meditation for the Fathers of the adjacent convent who have no cloister.

The dome of reinforced concrete will be faced with stone up to the level of the *loggia*, 27 metres from the ground: the *loggia* and drum will be of stone while the rest of the dome will be covered with copper sheeting. The space between the two envelopes of the dome will have stairs starting at the terrace level and terminating at a height of 55 metres.

A bell-tower proper was not considered necessary: instead, there will be above the church an open structure resting on a slight prominence in the S.E. corner at a point which dominates the entire valley. This prominence leaves space for stairs from both churches to facilitate manipulation of the bells.

Architecture and Decoration

The new shrine is the fifth to be built on this site: first there was a Roman temple, next came the Byzantine and Crusader basilicas, and then the last which was built in the seventeenth century. At least three of these were violently destroyed. The memory of these painful events and the urge to erect a building that would inspire respect and a feeling of timelessness, have determined the strong and severe appearance which follows the admirable example of the Shrine of Bethlehem, the most beautiful in Palestine.

The churches form a rectangular block, 55 by 30 metres and 20 metres high, which is decorated by slightly protruding vertical strips, 90 centimetres wide. From this block, two structures jut out: the main one forms the western elevation whose stone facing is decorated with incisions and reliefs. It is slightly concave and is enclosed on both sides by the octagonal towers containing the stairs. The lower part of this elevation is composed of the entrance openings; above them, in the middle, a large window has been placed where the image of the Annunciation will be depicted. On the south side, the second projecting structure, also decorated, will indicate the entrance on the axis of the Grotto and will contain the communication stairway between the two churches and the *loggia* of the upper church.

Above the block of the two churches will rise the monumental dome, which crowns precisely the holy site of the Annunciation, and a smaller structure which surmounts the main altar. The dome rests on an octagonal stone-faced drum and a *loggia* from which it rises as a polygonal pyramid topped by a lantern, where a beacon will shine forth and indicate the holy site of the shrine from a distance.

The dignity and the atmosphere of the interior will derive mainly from

its form and illumination. All walls will be of stone, and the exposed structure will be decorated with works of art: the inside of the dome will be faced with mosaics. In the lower church, the altars will be of a very simple "catacombal" character, while the three altars of the upper church will be rich in marble and ornaments.

THE ISRAEL-AMERICAN INSTITUTE OF BIBLICAL STUDIES

by G. DOUGLAS YOUNG, *Director*

Fourteen American students and their two American professors are hard at work at 55 Street of the Prophets in Jerusalem studying Israel's language, her present situation and her historical and archaeological background. Most



of the students are young men who will soon be occupying places of influence as pastors of churches in the United States. Now they are engaged in studies which it is hoped will do several things for them: give breadth and depth to their understanding of the Bible, and give them an accurate and complete picture of Middle East problems and of Israel's contribution to the welfare of that region and of her Afro-Asian neighbours. Furthermore, these studies are expected to broaden their understanding of and to increase their sense of responsibility towards the social, economic and spiritual interests of the peoples of this part of the world.

The idea for the Israel-American Institute of Biblical Studies was conceived in April 1956, when the writer made his first visit to the Middle East as the leader of a party of tourists. Before entering Israel, the group

had spent the usual amount of time in Egypt, Lebanon, Syria and Jordan, and had met other similar touring parties in those countries. The writer was able to observe the effect of the one-sided view of current history imparted to pilgrims outside of Israel, and, being academically inclined, he reacted negatively to the biased presentation of history.

On returning to the United States, he was quite amazed, when speaking with clergymen who had undertaken similar tours, to find how completely inadequate was their understanding of the over-all situation. Either the two or three days that the parties spent in Israel, or else their contacts in that country, were wholly insufficient to give them a well-balanced picture of the Middle East. The lop-sided impression that many of them received was inimical to truth as well as to the best interests of Israel, and this reaction of some Christians was all the more incomprehensible to the writer in view of what he felt the prophetic Scriptures had to say about Israel's future.

From a careful reading of the Word of God, he, his colleagues and a host of others, had reached the conclusion that current events in the Middle East seem to fulfil the prophecies of the Bible when those passages are taken in a direct sense. They rejected the allegorical or "spiritualizing" type of interpretation applied by some segments of Christendom. These "interpret" the blessings found in the Old Testament as prophecies relating to the Church; while the curses are not interpreted in that way, but rather accepted in their literal sense, to fall upon the people of the Old Testament, the Jews!

Taking the Scriptural blessing on Israel literally, it seemed clear to the writer and his colleagues that God was once again working in the history of Palestine-Israel. Furthermore, after carefully studying both sides of the Arab-Israel problem, it was apparent that their tourist friends and other groups in the United States were misrepresenting the situation to the detriment of Israel.

In discussing some of these problems in 1956 with a friend of Israel, the Rev. M. G. Griebenow—who was then representative in Israel of the Christian and Missionary Alliance—the Director of the Institute expressed the opinion that something should be done to make it possible for groups of American clergymen, theological professors and students to live in Israel long enough to feel the *tempo* and temper of the development there. It was desired that these persons "experience" Israel's growth and her contributions to the people who return from the Diaspora, as well as to the nations of Africa and Asia which accept help from Israel. This experience,

it was felt, should be additional to that which comes from being better acquainted with the Bible through archaeological and geographical studies. The Director proposed to Mr. Griebenow that the spacious building of the Alliance be converted into a school to accomplish these ends.

Upon returning to America, negotiations began with the officials at the Alliance headquarters to see if this Griebenow-Young idea could be implemented. Approval of the idea came through early in 1957, and by midsummer of that year negotiations were completed in Israel with the Ministries for Education, for Religious Affairs and for Foreign Affairs. Incorporation, recruitment, promotion and other details have all taken their share of time.

But 1 September of the present year saw the start of classes in Jerusalem. The first group consists of students graduating from some ten different schools located all over the United States; most of them are candidates for the ministry. Letters of inquiry relative to taking up studies at the Institute have been received at the Chicago office from Australia, Germany, Hong Kong, Japan, North Africa, Norway and elsewhere. The Institute will soon have an international student body: it is hoped that the same will be true with respect to its faculty.

The faculty is made up of foreign and Israel lecturers. Each semester, two or three lecturers from abroad will be joined by five lecturers from Israel who will give a total of 15 to 18 hours of classes. In the current semester, the field director is G. Herbert Livingston, Professor of Old Testament at Asbury Theological Seminary (Methodist), Wilmore, Kentucky. He is joined by Arnold C. Schultz, Professor of Old Testament at the Northern Baptist Theological Seminary of Chicago. The Israel personnel and the subjects they teach are: Ruth Amiran and Yochanan Aharoni who collaborate in teaching Archaeology and Historical Geography; Chaim Wardi, the Church History of Palestine; Raphael Z. Werblowsky, the Development of Jewish Thought since Biblical Times; and Aharon Rosen, Living Hebrew. Drs. Werblowsky and Aharoni and Mr. Rosen are on the staff of the Hebrew University. Dr. Wardi, the well-known editor of "Christian News from Israel", serves in the Ministry for Religious Affairs; and Mrs. Amiran is a member of the Hazor Archaeological Expedition.

Further subjects, including such important aspects of life in Israel as its social, political, educational, agricultural and academic life, will be covered in a planned series of evening lectures, once a week, throughout the semester.

By means of the classes, by the contributions of the distinguished lecturers in the evening series, by tours of Israel and her institutions and by visits to the homes of Israel's citizens, it is hoped that the aims of the Israel-American Institute will be achieved. One should not forget to mention the important experience gained by the students participating in actual excavations. Thanks to the generosity of Dr. Y. Aharoni, the present group of students has already enjoyed such an experience at Ramat Rahel. As time from their classes permits, they will continue these activities.

It is also hoped that shorter seminars, two to four weeks in duration, can be arranged between semesters for touring parties of clergymen and theological students who cannot afford to spend a full semester in Israel.

The Director left Israel in September for his duties in Chicago, from where he will continue to direct and promote the work in Israel, secure in the knowledge that the Government and the people of Israel have taken his students to their hearts and will assist in their great experience in every possible way.

The students will return to their American seminaries at the end of the semester. They will be replaced for the second semester, February to June, by a new group and by new American instructors. Thus each six months will find in Israel new students and new teachers studying Israel and her problems, and broadening their biblical knowledge through the study of the Bible, Geography, History and Archaeology. Likewise, each six months will find back in the United States an additional group of persons who, by training and experience, will be qualified to help others to see Israel in her true biblical, historical and political setting in the Middle East and in the world; and who will be the better equipped to explain the Scriptures meaningfully to their parishioners in virtue of their personal observations and studies in the Land of the Bible.

REVIEWS OF BOOKS

FROM ADAM TO NOAH, A Commentary on Genesis I-V, by U. CASSUTO. The Magnes Press, 1959³. (In Hebrew).

The first chapters of Genesis, which are so important for their doctrinal content, present many difficulties in interpretation. The methods of research differ considerably and the theories are numerous. That of the late Professor of Scripture at the Hebrew University, U. Cassuto, is distinguished by its originality. It is not on the basis of the theory of the documents (Yahvistic, elohistic, sacerdotal) that he attempts to account for the variations in style and changes of perspective. Indeed he upholds the organic unity of literary composition, and seeks to explain the composite aspect of these first chapters of Genesis by resorting to the comparative method, particularly in their relation to the Ras Shamra texts. These mythological texts possess an epic quality and are expressed in a poetic form in parallel *stikhoi*, according to a certain rhythm. Professor Cassuto tries to detect these characteristics in the beginning of Genesis. He divides the text into unequal "columns" even when the content is apparently narrated in prose. Mobilizing a considerable skill in philological science, he treats the Hebrew masoretic text

with the greatest of respect, which will earn him the approbation of the experts. The excellence of the masoretic tradition for the consonantal form is substantiated by the study of the ancient manuscripts of Qumran.

Professor Cassuto spent many years on the preparation of this great commentary. Ten years previously he had published his book, *La questione della Genesi* (see *Revue Biblique*, 1935, p. 460). The two volumes, *From Adam to Noah* (1944) and *From Noah to Abraham* (1949), complete this earlier work in many respects. Particularly noteworthy is the very erudite commentary which he devotes to the "Table of the Nations" (Genesis 10). The bibliography is abundant. Of course, one can dispute the very principle of interpretation while upholding the existence of different traditions, more or less well compiled by the last editor who belonged to the so-called sacerdotal school and lived at the time of the Second Temple: and it is normal that this school should have added its own traditions. Besides, it is difficult to attribute a poetic character to the entire text: prose, even with rhythm, is not poetry, and there is reason to make a distinction between them, particularly in the typo-

graphical arrangement. Nevertheless, the work of Professor Cassuto remains an important contribution to the exegesis of the first chapters of Genesis, from the point of view of textual research as well as of literary criticism. It is to be hoped that all scholars might display such moderation and sound judgement: they would thus avoid adventurous hypotheses which show little respect towards the inspired text.

R. Tournay, O.P.

THE HOUSE OF DAVID, from the Fall of the Kingdom of Judah to the Fall of the Second Commonwealth and After, by JACOB LIVER. The Magnes Press, Jerusalem, 1959. Pp. XIV + 168. (In Hebrew, with an English summary).

The book is divided into two parts. In the first, the author presents an investigation into the biblical records of the Davidic dynasty (especially 1 Chron. 3) and the later traditions on the Davidic descent of families or individual persons as found outside the Bible in the Jewish literature of the pre-Christian era, the New Testament and elsewhere. He comes to the conclusion that there is nothing in the literary sources outside the Bible that can be relied upon, with perhaps one exception: namely, that the Babylonian Exilarchs were "somehow genealogically related to the Davidic family but such a relationship is unproved." The author therefore feels justified in speaking of the early total decline of the Davidic family, about the beginning of the fourth century B.C.E.

In the second part of the book, he tries to explain how this complete

decline was brought about and how, after many generations, the idea of a Messianic King of the House of David came again to the fore. Concurrent with the conclusion reached in his study of the genealogical trees and family traditions, he emphasizes that the hope for a Davidic Messiah was never connected with the presence of a family or persons claiming Davidic descent. This statement is on the whole correct, although one is not quite satisfied with the author's treatment of the post-biblical evidence regarding the existence of families of Davidic descent during the time of the Second Temple and after. Some of these traditions, he thinks, may have been fabricated *ad hoc*; others he brushes away as untrustworthy and irrelevant. A record by a Christian writer, preserved by Eusebius, on the burning of genealogical books by King Herod is dismissed on the ground that "no confirmation can be found in Jewish sources" (p. 35, note 40). This record should have been examined on its merits, for it at least shows that genealogical books existed. Joachim Jeremias, who had previously collected the post-biblical material bearing on the problem (see *Jerusalem zur Zeit Jesu*, 1923 ff., 2nd edition 1958, part II B, pp. 145-174), after careful examination of this passage, comes to the conclusion that it is inadmissible to regard the whole story as a fable. Considering that the preservation of genealogical books played such an important role during and after the establishment of the Jewish commonwealth, it is difficult to believe that

this custom was dropped afterwards. How much stress was laid on the registration of descent is, for instance, to be seen from the Damascus document. Surely not all genealogical trees were spurious. That family traditions, especially among families of noble descent, are as far as possible kept alive (even where there are no written records) is a universal fact; also that such traditions are usually respected by others unless there is reason for suspicion or intent to defame. The problem of genealogies during the time of the Second Temple and after, needs a far more cautious treatment than it has received in the present work.

The author also discusses (pp. 32-36) the genealogical trees of Jesus (Matthew 1 and Luke 3) and the second century records (mentioned by Eusebius) on the Davidic origin of the descendants of the family of Jesus. The two New Testament genealogies are indeed a vexed problem and much has been written on it by Christian scholars. In pursuance of his general thesis that traditions on Davidic parentage are extremely doubtful, the author attaches much importance to the discourse of Jesus about himself: "The Messiah cannot be of Davidic descent, which, by implication, means that Jesus himself does not descend from the House of David." He quotes Joseph Klausner in favour of his view; but on consulting the last (German) edition of Klausner's work on *Jesus of Nazareth* (Jerusalem, 1952, p. 440, note 47), we find that even he is far more cautious and warns against the rash

conclusion "that Jesus was not a son of David."

In spite of the author's hypercritical attitude to historical records, and his somewhat superior manner in treating the work of other scholars, the book is a notable contribution to the discussion of the Davidic problem, and it is to be regretted that it will remain unknown to scholars who do not read Hebrew.

Hans Kosmala

HEBRAER — ESSENER — CHRISTEN, Studien zur Vorgeschichte der frühchristlichen Verkündigung, by HANS KOSMALA, (Studia Post-Biblica, ed. P.A.H. de Boer. Vol. I). E. J. Brill, Leyden, 1959. Pp. XII + 430 + 49 Plates.

Here is a book which is qualified to compel New Testament scholars to revise some of the conclusions of past research and to induce in them a new approach to unsolved problems. The sub-title indicates that the author delves deep in his investigation in order to present his case. These studies on the proto-history of the early Christian Gospel deal with almost all essential questions with which New Testament research has grappled: the "Brethren", the "Saints", the "Congregation of God", the "Pre-Christian Concept of Faith", the "Knowledge of the Truth", the "Blood Shed for Many", the "Doing of the Truth", the "New Man", the "Trust in God", the "Expectation of the Coming Glory", and many other problems. At first sight the book seems to consist of separate studies which have been collected therein; but this first impression is misleading.

The various subjects are closely linked with each other by the underlying criterion that both the Christian message and the theology of the Qumran Sect—which are akin to but not identical with each other—have their common roots in the teaching of the Old Testament. That, however, does not mean that the teacher or teachers of the Sect and the early Christians have simply borrowed their religious concepts from the Scriptures leaving them as they found them. The old wine was not only put into new bottles but also fresh spices were added, so that it became something new and different. The agreement in fundamental beliefs and teachings between the early Christians and the Sect of Qumran—which the author identifies with a community of Essenes of the stricter type—finds its eloquent expression in the common vocabulary of theological terms. By comparing the Greek terms of the New Testament with the Hebrew equivalents in the Sectarian literature, the author shows conclusively that an abundance of important notions and ideas of the New Testament in general and of the apostle Paul in particular—for many of which no satisfactory explanation has so far been given—have their origin in the theology of the Essenes. This is not to be wondered at. The author points out that of the three Jewish “philosophies” or types of religious thought which existed in Palestine during the last decades of the Second Temple (the Sadducees, the Pharisees and the Essenes), only the Essenes were really eschatologically prepared to embrace the Christ-

ian faith, which was likewise based on the belief that the end was near. There was no need for the Essenes to discard their eschatological theology. On the contrary, they had provided the soil on which the Christian faith could grow and, develop: they furnished the new faith with the necessary theological tools. After the discovery of the literary remains of the Sect, the meaning and the relevance of the Christian concepts not only can be better understood, but also, *vice versa*, many obscure passages of the Sectarian documents can be cleared up by comparing them with corresponding passages in early Christian writings.

The comparative study of the two religious movements has so far been confined to superficial analogies. Some scholars seem to recognize in the Teachers of Righteousness none other than Jesus. Others have emphasized the similarity between certain teachings of John the Baptist, as described in Josephus’ *Antiquities*, and of those of the Sect as presented by the *Manual of Discipline*, pointing out that both came from the Judæan Desert. It has been supposed that the Last Supper of Jesus had its origin in the daily communal meal of Qumran. Even if all these attempts at substantiating the close relationship between the two religious groups will lead to positive results, nothing much will have been gained. What is really important is the fundamentally new mode of faith of the Sect which took roots in “Moses and the Prophets” and which blossomed in the broader faith of early

Christianity. The Sect has often been described as gnostic. According to the author, Sectarian teaching has nothing to do with the Gnosis of the usual description. The Knowledge of God and of the Truth, which both the "Congregation of God" in Qumran and the "Congregation of God" of early Christianity have in common, has its foundations in Old Testament thought but appears first in Essenism and then in Christianity in a new, eschatological light.

The book is also important for the understanding of the Apostolic literature which is extensively quoted, as well as for many variant readings of the New Testament.

It cannot be the object of this short notice to give an exhaustive appreciation of these studies. They offer no slender fare to the reader; but once he has found his bearings in this mazy Essenic-Christian world he will be richly recompensed. The book is undoubtedly a reliable guide. It should also be noted that it contains copious indices of scriptural references, Hebrew and Greek words, subjects and authors.

A. Schalit

RIVERS IN THE DESERT: A History of the Negev, being an Illustrated Account of Discoveries in a Frontierland of Civilization, by NELSON GLUECK, Farrar, Straus and Cudahy, New York, 1959. Pp. XV + 302 + 48 Plates.

The name of Nelson Glueck is a synonym of relentless scientific exactitude and pioneering *sang-froid*. It is almost a surprise to find this volume so chatty and so devout. The explorer here lifts the veil: in many

intimate word-pictures he lets us see what sweeping imagination, what simple faith pushed him on across the bleak sands in all those years of tramping from one tumbledown cairn or potsherd-heap to another.

To him they were not just ruins and junk, as this fine paragraph of p. 4 reveals to us: "Man was on the march and he would establish cities and kingdoms and cultures. The quest for knowledge and power would become a conscious and growing concern. He would learn how to bake pottery, smelt ores, weave cloth, reckon time by the stars in their courses, create languages with alphabets to express his thoughts, build towers which reached arrogantly toward the skies and bend the forces of nature ever more to his will. And then disaster would strike. Deserts would appear where irrigated fields had flourished, entire states collapse with their cities literally disintegrating into dust, whole populations melt away where multitudes had thrived. Instead of laughter and song and the bustle of creativity, there would be the silence of emptiness and the stillness of death. But then, after a time, all of this would start all over again, with sometimes the embers of previous gains serving to kindle the new developments."

The book is not merely a record of excavation; it is a meditation on the whole Bible and its preliminaries and sequel on Palestine soil. Scholarly attention has already been riveted on Glueck's most sensational claim, that Abraham must have lived before the nineteenth century B.C.E., as

against Albright's dating nearer 1700. The proof is simplicity itself: from 2200 to 1900 only, the Negev was thickly dotted with settlements where the wanderer from Palestine to Egypt could have been sure of finding water and protection. If a mouse may look at a lion, I would observe that this solidly factual argument leaves out of account various alternatives, afforded especially by literary criticism. What if the figure of Abraham is not to be taken as that of the solitary wanderer which the biblical art-form envisions, but as a key figure in the known mass-migrations of Semites from Haran to Avaris? Or even if he was so solitary, could he not have joined some of those merchant caravans which undoubtedly managed to furrow the desert wastes in pursuit of the elusive Bronze Age dollar even after Glueck's settlements were submerged? These are mere possibilities. In final analysis, every discussion of the problem will gratefully take into account the new empirical data and the reliable judgement of its discoverer.

Other important judgements may be noted in passing. The Mount Moriah of Abraham's sacrifice cannot be Jerusalem, because he cannot be imagined as dragging firewood along the forest slopes from treeless Beersheba (p. 63). The Aqsa Mosque is roundly declared to be the Saint Mary Basilica of Justinian (p. 250), Père Vincent notwithstanding. It is hinted that Josephus was right in calling the Nabateans Arabs, but we would have appreciated a more detailed exposé of the author's presup-

positions in the statement of p. 166: "Qaus is the designation of a familiar Edomite, Nabatean and Arabian deity."

There is a gratifying respect for Christianity shown in these pages. Almost prodigal is their admiration for the skilful desert economy and "passion for worship" of the Byzantine Negev-dwellers. The Baptist and Jesus are referred to, affectionately rather than patronizingly, as Rabbis (pp. 192, 250): though Jesus is assigned a place after Hillel on p. 66, and p. 255 states plainly what a Jew cannot accept in his claims, still lines such as these of p. 245 give food for thought: "The contagious fervour of the new religious movement centering about the person of the gentle Jew, Jesus, came increasingly into conflict with the sophisticated paganism of the Mediterranean cultural area, and proved in the end to be more than a match for it. *A New Constellation in the East*. Affairs of world-shaking importance, directed from the citadel of authority on the banks of the Tiber, were immeasurably influenced by developing Christianity. The convictions of its founders, who had been baptized in the purifying waters of the Jordan, penetrated into the strongholds of many countries and into the fastnesses of innumerable hearts. The day came when the emperor of Rome accepted the new faith not only for himself but as the official religion of his entire realm."

Naturally the author's pride in the current achievements of his people on the soil of the Holy Land finds

expression. The photographs of Fig. 14-15 present in dramatic juxtaposition well-nigh identical stone dams of the Nabateans and the modern Israelis. The conclusion ought to be that technology has not advanced much in two millennia; but instead, the viewer's reaction is one of admiration for the reverent discovery and exploitation of what the ancients could do perhaps better than all our prideful bulldozers.

How much easier it will now be for chalcolithic researchers, for example, to visualize such map-specks as Milh and Mishash, for which p. 182 provides picturesque human realities! We may conclude with admiring reference to what struck us as the finest episode, a dreamer's dream of the desert-architect's rewarded toil (p. 174).

"It is not hard, after wandering about in the Negev for months and years, to project one's self back into its past and feel less like an observer of ancient events and objects than like a participant in contemporary happenings. This sense of witnessing works in progress rather than of observing their latter day wrecks overcame us when we were examining the impressive remains of a very strong fortress that had in all probability been erected under Uzziah's orders. Let me relate my impressions as I imagined them at the time in connection with the visit to this particular stronghold. I gave myself the role of a member of the chief architect's *entourage*, awaiting the visit of a royal commission to examine and take over the fortress he had design-

ed and the construction of which he had supervised.

"He was distinctly nervous, as he awaited the arrival of the king's messenger. If anything were wrong, he would be blamed. He had chosen the site, laid out the plans, fixed the lines of the massive outer walls, determined their thickness and height, figured out the angle of the Cyclopean revetments built against them in lean-to fashion to prevent their being undermined or breached, plotted out the locations and nature of the barracks and commanding officer's residence and decided where the huge cisterns should be dug. It was he who had directed and coordinated the entire programme of construction. And now the work was done! Would it be received with the loud silence of disapproval or with the accolades of enthusiastic praise?

"There were no outward insignia to set the architect apart from the throng of overseers, workmen, officials of various kinds and visitors from neighbouring sites, who were standing about in expectation of the arrival of the deputation from Jerusalem. He clutched no sheaves of architectural drawings in his hands, because he carried all the plans in his head... Indeed, I have often seen unlettered Arabs, who could not have read architects' plans if they had had them, build elaborate, vaulted stone structures with a skill that would have done credit to highly schooled engineers...

"A sudden shout alerted everybody... The head of the delegation... was a man of great experience and

quick perception. Already from afar, he and his companions had noticed that the building site had been selected with a keen awareness of both military and economic considerations... As the inspector-general of the king's forces strode alongside the walls of this newly completed bastion... with expert eyes, he took in the details of construction. There were the corners of the walls bonded together in an interlocking pattern of headers and stretchers, so that they could not pull apart; the plastered cisterns, already filled with an adequate supply of rain-water, caught in the great area of the wall-enclosed hilltop, which measured some 330 by 90 yards in extent; the massive revetment... All these and many other features made a clearly favourable impression upon him. His praise was lavish. The architect was now smil-

ing." And reverting to the twentieth century (C.E.), the author adds—though his technique was too limp to require this justification—"The picture I had conjured up had not been made out of whole cloth. I had, as a matter of fact, walked along the outer walls, noting carefully the height and angle of the supporting glacis or revetment. To be sure, neither wall nor glacis was any longer intact, but still sufficiently so to enable them to be reconstructed easily in one's mind's eye." This scenario will not fail to attract the attention even of a Hollywood in which De Mille is no more.

The volume concludes appropriately with the words of Ezekiel 36:35: "The land that was desolate is become like the garden of Eden"... in one's mind's eye.

Robert North, S.J.

LIST OF CONTENTS 1949-1959

The present issue concludes the tenth volume of "Christian News from Israel". The periodical was first issued in June 1949 and from the outset was primarily concerned with information. It was only at a later stage that articles were added to the contents. The informative character, however, was preserved and the main part of each issue consisted of a *Chronicle of Events* to which, occasionally, *Documents* as well as statistical and general reviews were added. The following is a list of the most important contributions.

VOLUME I (1949/1950)

- The Armenian Orthodox Community, *by Father Papken Abadian.*
The Greek Catholic Community, *by Father Laham.*
The Latin Community, *by Mgr. Vergani.*
The Anglican Community, *by Canon H.R.A. Jones.*
The Protestant Christian Communities, *by the Rev. William L. Hull.*
The Scottish Community, *by the Rev. A. Scott Morrison.*
The American Gospel Church, *by the Rev. Leigh F. Irish.*
The Baptist Congregation, *by the Rev. Robert Lindsey.*
The Bible Evangelistic Mission, *by the Rev. J. Whitfield Foster.*
The Coptic Community, *by the Rev. Yowakim el-Antouny.*
The YMCA of Jerusalem, 1948-1949, *by A. L. Miller.*
The Liturgical Cycle of Christmas, *by Mgr. Vergani.*
The Ethiopian Community in Israel, *by the Rev. Memhir Hareguwoyne.*
Assistance to Non-Jewish Minorities in 1949 (Report).
The Greek Orthodox Church of Jerusalem, *by the Rev. Archimandrite Narkissos.*
Zionism and the Holy Scriptures, according to the Custos of the Holy Land, *by C. W.*
The Second Cycle of the Liturgical Year, *by Mgr. A. Vergani.*
The Anglican Community of Israel in 1950, *by the Rev. R. E. Adeney.*
The Baptist Congregation in 1950, *by the Rev. R. L. Lindsey.*
The Scandinavian Carmel and Seamen's Church, *by the Rev. Per Faye-Hansen.*
DOCUMENT:

Israel Government's Memorandum on the Question of Jerusalem.

VOLUME II (1951)

- The Third Liturgical Cycle of the Ecclesiastical Year, *by Father A.B.S., O.S.B.*
A Year of Progress of the Bible Evangelistic Mission, *by the Rev. J. W. Foster.*
The Evangelical Episcopal Community in Israel, *by the Rev. Khalil S. S. Jamal.*
Membership of the various Religious Communities, *by Prof. E. Vitta.*

Saint Pierre de Sion — "Ratisbonne", *by Father Pierre de Condé.*
 The Liturgical Cycles of Christmas and Easter, *by Father A.B.S., O.S.B.*
 The Swedish Theological Institute in Jerusalem, *by Dr. Henriette Boas.*
 Resumption of Pilgrimages to the Holy Land, *by Dr. Mario Mendes.*
 The Pontifical Biblical Institute, *by Father A. Semkowski, S. J.*
 The Sisters of Saint Charles Borromeo, *by the Rev. Mother Berchmana.*
 The Sisters of Saint Claire, *by the Rev. Mother Elisabeth of the Calvary.*
 The YMCA of Jerusalem, *by J. Leslie Putnam.*

DOCUMENTS:

Documents referring to the Jerusalem Debate at the United Nations General Assembly, December 1950:
 Swedish Draft Resolution on Jerusalem and the Holy Places.
 Amendments by the Delegations of the U.K., U.S.A. and Uruguay.
 Belgian Draft Resolution.
 Mr. M. Sharett on the Question of Jerusalem and the Holy Places.
 Marriage Age Law, 5710/1950.
 Women's Equal Rights Law, 5711/1951.

VOLUME III (1952)

Impressions of a Latin-American Pilgrim to Israel, *by Alfonso Francisco Ramirez.*
 The Protestants in Israel, *by Consul Charles R. Lutz.*
 Cooperation in Nazareth, *by Francis Ofner.*
 The Sisters of St. Joseph of the Apparition, *by the Rev. Mother Jeanne d'Arc.*
 The Rosary Sisters in Israel, *by the Very Rev. Mother Emilie Isaac.*
 The Church of Scotland Hospital in Tiberias, *by the Rev. William D. Miller.*
 Impressions of a Visitor from the Argentine, *by Mgr. Gustavo J. Franceschi.*
 A Study Tour of Israel: Observations and Reflections, *by Dr. Mary Rose Allen.*
 Agreement between Israel and the Lutheran World Federation (from a Report).
 Arab Education in Israel, *by J. L. Ben-Or.*

VOLUME IV (1953)

The Benedictines in the Holy Land, *by Father Benedict Stoltz, O.S.B.*
 The Church of Qariat el-Enab, *by Father Alexandre Lannes, O.S.B.*
 Ancient Remains in the Negev, *by Dr. M. Avi-Yonah.*
 Lazarists and Daughters of Charity, *by Father Joseph Alouan.*
 Twenty Years of the Jerusalem YMCA, *by S. Roger Tyler, Consul-General of U.S.A.*
 The Great Decision on the Heights of Carmel, *by Dr. D.F. Malan, Prime Minister of the Union of South Africa.*
 Resettlement of Arab Refugees in Israel, *by Francis Ofner.*
 The Fellah and his Farm, *by M. Noam, Ministry for Agriculture.*
 Archaeological Activities in Israel, *by Dr. J. Leibovitch, Department of Antiquities.*
 The Christian Uprising of Orde Wingate, *by Miss R. O. Wingate.*

REVIEWS OF BOOKS:

Father Neophyte Edelby: Essay on the Legislative and Jurisdictional Autonomy of the Christian Communities in the Middle East under Moslem Rule, from 633 to 1517, *by C. W.*

Eliezer Ben Yehuda: *Thesaurus Totius Hebraeae et Veteris et Recentioris*, Vol. XIV, by C. W.

DOCUMENTS:

Entry into Israel Law, 5712/1952.

The Question of Jerusalem, by M. Sharett, *Israel Minister for Foreign Affairs*.

VOLUME V (1954)

Debre Gennet, the New Ethiopian Monastery in Jerusalem, by Dr. Ch. Wardi.

Impressions of Israel, by the Rev. Dr. Hermann Maas.

The Reliquary Column of Dor, by Joseph Leibovitch.

Recent Archaeological Activities in Israel, by Joseph Leibovitch.

Emancipation of Arab Women in Israel, by Dr. Mitlitsky.

Local Government for Arab Centres in Israel, by S. Landmann, *Director of the Department of Minorities*.

The Church of the Annunciation in Nazareth, by Dr. Ch. Wardi.

Christian Archaeology in Israel, by M. Avi-Yonah.

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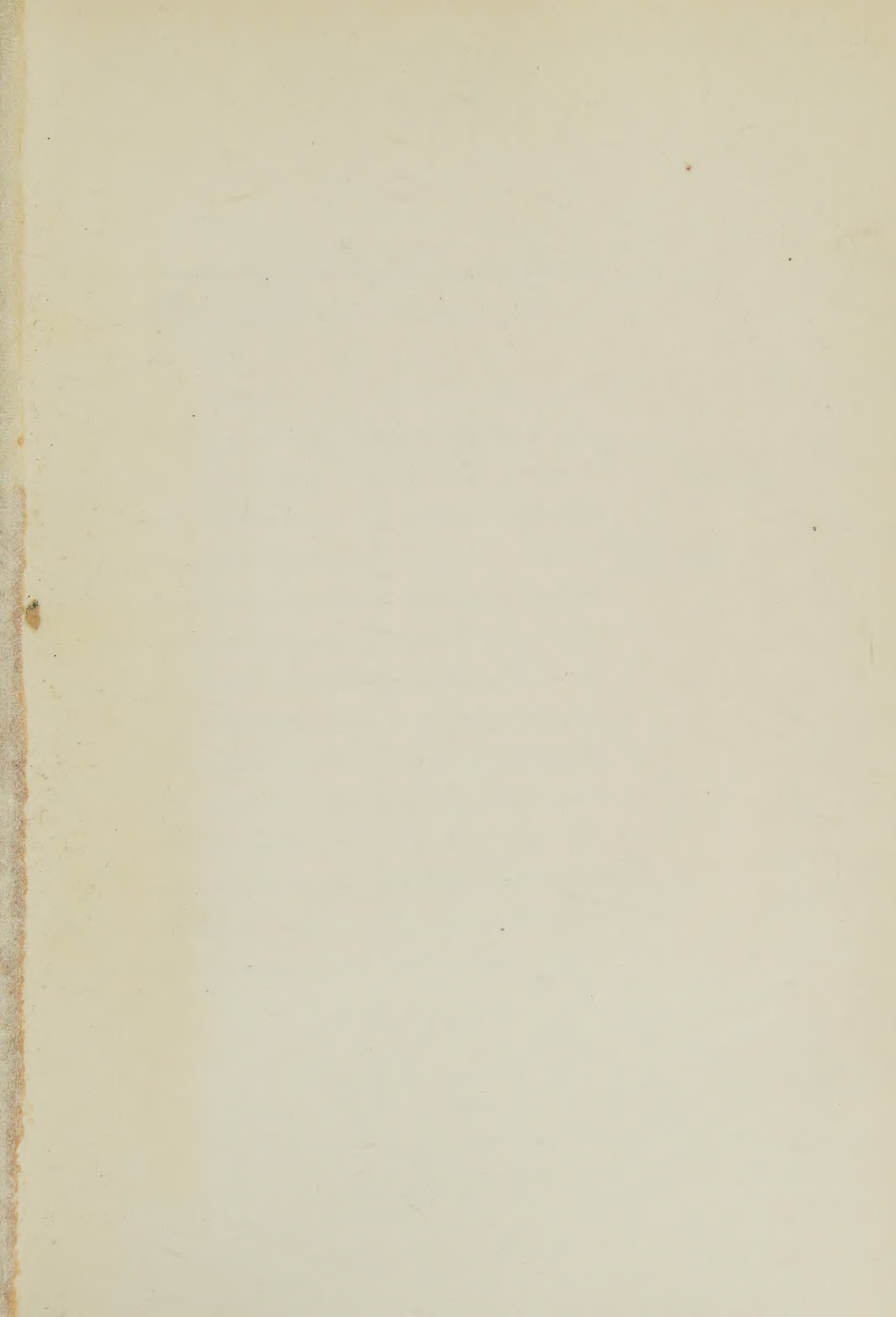
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